

FRIENDS JOURNAL

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Book Survey

LET this truth be well understood . . . that the highest perfection does not consist in interior joys, nor in sublime raptures, nor in visions, nor in having the gift of prophecy, but in bringing our will into such conformity with the will of God that whatever we know He desires, that also shall we desire with our whole affection.

—ST. THERESA OF AVILA

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WILLIAM HUBBEN
Editor and Manager

MILDRED A. PURNELL
Assistant Editor

MYRTLE M. WALLEN
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Book Survey

Spiritual Reformers in the 16th and 17th Centuries. By Rufus M. Jones. Beacon Press, Boston, Mass., 1959. 362 pages. \$1.95

It was a happy thought to incorporate this Quaker classic in the Beacon Paperback edition. The book has been out of print for many years and was unavailable even in the secondhand book trade. Originally the study of these reformers grew out of Rufus Jones' interest in Jacob Boehme, whose life and thought occupy a large part of the book. Hans Denck, Franck, Schwenkfeld, Castellio, and several other Continental as well as English leaders of mysticism are dealt with in a scholarly and interesting manner. First published in 1914, some parts of the present book may no longer completely satisfy the specialist in this field. But the general reader will still cherish the book as an enriching and fascinating study.

Interpreting Protestantism to Catholics. By Walter P. Clyde. The Westminster Press, Philadelphia, 1959. 160 pages. \$3.00

The increasing interest which the public is showing in religion and denominationalism implies the need for a study of this kind. Dr. Clyde proceeds from similarities between Catholicism and Protestantism to the discussion of the chief differences in doctrine, the sacraments, and church organization. He shows a remarkable gift for a balanced, conciliatory, and popular presentation.

The Messengers of Peace, An Allegory. By William Stanley Parker. Christopher Publishing House, Boston, Mass. 40 pages. \$1.75

A brief allegorical play, for the most part in blank verse. Stage directions are included.

Rufus Jones, Luminous Friend. By J. Floyd Moore. Guilford College, N. C., 1958. 32 pages. [No price listed]

This brochure contains the text of the 1958 Ward Lecture. The author succeeds in combining a pleasing description of the personality of Rufus Jones with an account of his chief contributions to Quakerism. The booklet will serve those Friends well who find the reading of a large biography too formidable an undertaking.

Undying Life, Prayers and Readings. Selected by Alice Robson. Friends Home Service Committee, London, 1958. 32 pages. 2 shillings

Alice Robson has selected verses from the Bible, prayers, prose and poems from Quakers and other religious writers for this booklet. The title page says it is "for use at Quaker funerals, cremations and memorial meetings and for private reading," but a note says, "It is in no sense intended as a printed funeral service." It cautions against making a memorial meeting an occasion only for praise, saying, "Let us think rather of the Source from which goodness of that life was drawn."

This booklet, a successor to *Words of Help*, compiled by Joseph Stephenson Rowntree in 1927, is evidence of the continued need for selections for private reading or public use.

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FRIENDS JOURNAL

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Editorial Comments

Bliss Forbush wrote the following "Editorial Comments" at the invitation of William Hubben, who is on vacation.

An Opportunity for Friends

NEAR many country meeting houses one may see a small brick or clapboard building which was once a Friends school. As public education spread, some of these schools ceased to serve their original purpose; only the strongest survived and over the years adapted themselves to changing needs. A few grew into Quaker colleges. These came much later than the elementary and secondary schools managed by Friends, only one Friends college having been founded before the Civil War. Strong Quaker schools exist today, and new Friends schools are being established; our colleges enjoy a high rating for their achievement. In one area, however, we have not kept pace with growing educational needs. This is in the founding of junior colleges.

The junior college movement is only 63 years old. In 1896, William Rainey Harper, then President of the University of Chicago, organized the freshmen and sophomores into a lower division known as "the junior college." Today junior, community, city, and general colleges offering two years of collegiate work in separate institutions number over 600 and enroll 700,000 students. Two-fifths of these collegiate institutions are privately controlled, four-fifths are coeducational, and they span the country. New England, probably because it is already saturated with colleges, has 33 two-year colleges; the Middle Atlantic States have 85. By contrast there are 176 two-year colleges in the South, and 191 in the Midwest.

One of the newest junior colleges is of special interest to Friends because it is still in the planning stage, and its President, Samuel D. Marble, who for several years was President of Wilmington College in Ohio, is a Friend. After ten years of planning, the new tricounty college of Upper Michigan—as yet unnamed—is rapidly coming into being. Three cities, Saginaw, Bay City, and Midland, as well as the people of three counties, have secured legislation to establish a separate tax unit to make possible the sale of bonds and the creation of the new institution. Six hundred and forty acres of ground have been purchased in the center of the triangle of

cities, a Board of Trustees has been elected, and bonds have been sold to the public. At the present time, Dr. Marble is busy with construction plans and securing the necessary faculty. Construction is now under way, and it is anticipated that next year 1,500 students will enroll. Like many colleges of this type, a threefold curriculum will be offered: one for the student who wishes to combine vocational interests with a general education, one for the student who expects to go on to a four-year college, and one for adults who wish to continue their education part time. The tricounty college will not have dormitories as its student body will be within commuting distance.

The number of high school students who go on to college has jumped from 15 per cent to 42 per cent in recent years; and the "tidal wave of enrollment," caused by the soaring birth rate, will add several million candidates for college admission within the next few years. Last year Oberlin College could enroll only one out of every two qualified candidates; Yale University applicants jumped from 1,500 to 4,000; Dartmouth College had 725 places for the 6,000 boys who applied.

Here is an opportunity for Friends. Traditionally Friends have a concern for education and have acquired some skill in the field of educating young people. All the Quaker schools, at whatever level, create a certain atmosphere which marks them as "friendly," the hallmark of a Quaker-dominated organization. It is possible to teach religion without being sectarian, to inculcate social sensitivity, and to awaken an interest in international peace and good will. These things Quaker educators have always tried to do.

Our Quaker colleges cannot make room for all those who desire to continue on a higher level the type of training given in our Quaker elementary and secondary schools. New junior colleges, established and under the direction of Quaker committees or boards, would make it possible for many young people to secure what now is denied them.

There are sufficient Friends in and around Philadelphia or Richmond, Indiana, to direct and guide non-residential two-year colleges. I am sure a junior college, with dormitory facilities, in the Baltimore-Washington area would soon have a maximum enrollment. It remains

to be seen whether the early emphasis Friends placed on education, shown in the founding of two schools by George Fox in 1668, will continue and expand into new areas of service.

BLISS FORBUSH

Betting Your Life

FIVE centuries before Christ a great and wealthy caravan set out from Babylon for Jerusalem. For seventy years a large number of the Hebrews had been in captivity to the Babylonians. Now the Persians had overthrown the Babylonians, and the new Persian king, Cyrus, had decreed that all Jews who desired might return to their old home. The temple might be rebuilt, and he gave them back all the golden treasures looted from King Solomon's temple. In addition Cyrus and his nobles added rich gifts. Rarely had a caravan carried so much wealth. The trip would take months, and anywhere on the road bandits and robbers might well attack the party, with its many women and children.

Caravans usually traveled under heavy, armed protection. But not this one. Ezra tells the story. He says: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken to the king, saying, The hand of our God is upon them for good that seek him" (Ezra 8:22). Instead of calling for a guard, Ezra called a prayer meeting. For three days the travelers fasted and prayed for protection. Then they set out, without guards, trusting God, and made the trip to Jerusalem in safety.

Five centuries later, another Hebrew leader set his face toward Jerusalem in spite of the danger that he knew awaited him there. His friends begged him not to go; and when they could not move him, they went along with him, as Thomas said, "to die with him." He was less fortunate, apparently, than Ezra. Jesus died. But in his death he achieved great things. Like Ezra, Christ trusted in God, and took a chance. The story tells us that the soldiers around the cross gambled for his garments.

There, while they play at dice,
He made his sacrifice.
He was a gambler, too,
My Lord. He took his life, and threw
It for a world redeemed.

Studdert-Kennedy, the famous English chaplain, said that "Religion is betting your life there is a God." Religion should never be thought of as representing security or comfort. It is betting your life there is a God, betting your life for God.

We should live in the spirit of the band manning a lifeboat, who saw a wreck offshore, with the crew waving for help. The waves were tremendous and dangerous.

"We may get there," said one of the men, "but we won't get back."

"Come on, then," cried the captain. "We don't have to get back." The men followed him with a shout, and headed for the wreck.

They did get back, as it chanced. But that is not the point. The point is that they took a chance. They bet their lives on the task that lay before them.

All the spiritual advances of the world have been brought about by men and women who took a chance for God. Telemachus stopped the gladiatorial games by the sacrifice of his own life. John Woolman ended slavery among Friends by giving months and years of his life to the labor of convincing slaveholders of their error. These are only samples of the hundreds and thousands who have chanced their daily living or life itself for God—a God of love, a God of honor, a God of truth, a God of justice, loyalty, good will, and of all good.

The spiritual achievements of the past were brought about by men and women who bet their lives there was a God. The spiritual achievements of the future will result from the same sort of inspired gambling. What will you do with your lives?

ANNA L. CURTIS

Faith

By LILIAN S. JARRETT

So much to bear,
So much to share:
We will not break,
But with Thy care,
Our burdens take
And plod along
With heartfelt song,
New heights to reach,
And others teach
That grief is but the steppingstone
To paths of light not reached alone.

Be Gentle with Them

By ALICE M. SWAIM

Be gentle with the aging, those whose feet
Move slowly now within a smaller sphere;
Help them to find the last of life still sweet,
They who have lost so many once held dear.

Be gentle with their frets and fancies, too,
Humor their whims, respect what they have learned;
The world has changed so much since they were new:
Give them the pleasure that their toil has earned.

Prayer

THE subject of prayer is so vast, and so much has been written about it, that it is almost presumptuous to say more. Let me therefore assure the reader that these meditations are not intended to add anything new, but only to lead him to reconsider this subject by returning to some of the better devotional books. Let me also warn the reader that since our language is very inadequate for expressing these higher states of consciousness, a great deal must be inferred or surmised by the seeker.

What is prayer? My dictionary defines "prayer" as a "solemn request to God, a devout supplication." For some this definition may be adequate, but to me it seems quite limited. We have all heard that classic definition, "Prayer is the soul's sincere desire, uttered or unexpressed." Elizabeth Barrett said somewhere that "every wish is like a prayer," and Henry Vaughan called it "the world in tune." Carlyle says that it is "the native and deepest impulse of man," and Coleridge explains it in those famous lines,

He prayeth best who loveth best
All things, both great and small,
For the dear God who loveth us
He made and loveth all.

So much for definitions, for I am inclined to think with Arnold Bennett that to define a word is to cripple it.

The chief characteristic of prayer is its universality. It is natural and instinctive in every race and every religion. We resort to it in times of danger almost automatically. Lincoln tells us that he often went on his knees because there was no other place for him to go; his wisdom seemed inadequate for the occasion. Is there anyone who has not felt this way at times? Another characteristic is its continuing within us at all times, even if we are unaware of it, since we are always wishing for something or concentrating on the solution of a problem, choosing a course of action or solving an inner doubt. The scientist evolving a new theory or the mathematician working out a new formula is in a sense praying to that of God in himself, whence the answer comes.

The quality of prayer depends on our development. William Law has something to say about this in that well-known book *A Serious Call to a Devout and Holy Life*. He speaks of Mondanus, who is such an efficient business man that he studies every book on how to run his business, yet thinks that his knowledge of prayer, which he acquired at his mother's knee, is sufficient to see him through his spiritual life. It is true that many have no higher concept of prayer than what they learned in their childhood.

The thing for which we pray affects the quality of our prayer. The saints and mystics agree that the highest things to pray for are devotion and love, unmixed with worldly things like the welfare of the body, or prosperity, or pleasure, or fame. The only material thing asked for in the Lord's Prayer is "our daily bread," and no one knows whether Jesus did not mean our spiritual food. But it is usual for most to pray for things instead of wanting God's friendship. We were warned to seek first the Kingdom of Heaven.

St. Augustine, after a life of doubt and turmoil, finally prayed, "Give me of Thyself, without whom, though Thou shouldst give me all that Thou hast made, yet my desires would not be satisfied." Somewhere in the oriental scriptures I found this injunction: "Pray for that having which all other desires are stilled."

Praying for a show of piety is surely to be condemned, and prayer is sincerest when done in solitude and in secrecy. "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." Congregational prayers have always seemed artificial and insincere to me; yet in times of great danger or profound emotional state, mass praying comes spontaneously. Such praying has been known to happen on a sinking ship or during an earthquake.

The chief difficulty for some when they pray is that for them God is not real; His presence is not apprehended. Those who know have formulated a paradox: "We do not pray because God is not real; yet God is not real because we do not pray." Another reason God is not real for some is that they have outgrown their immature idea of Him, but have not replaced it with a better one. So they lose faith altogether. They are like the boy in that poem by Sam Foss, quoted by Dr. Harry Emerson Fosdick in his book on prayer. The little boy was raised piously and prayed as children pray, until "The cosmos widened in his view/And God was lost among His stars."

Lack of perseverance is another difficulty. Do we pray regularly and often? Are we so impatient for results that we give up too soon? Do we pray intensely? Do we want God as much as we want other things, and more? Is our desire always present, almost like an obsession? There is an Indian parable about a guru or master who was asked by a pupil how soon he would know God. The guru asked the pupil to go bathe with him in the Ganges. Once there, the guru pushed the pupil's head under water and held him submerged for a minute or so. When the guru finally released the bewildered young aspirant, he asked: "What was it you wanted most of all while

I held you submerged?" The pupil answered, "Air, of course." Whereupon the master said, "It is well, and when you want God as much as that, you will find Him."

The mystics and the saints speak of various steps to prayer, but they are not easy to understand and sometimes may be disturbing. Psychologists are making studies of this topic and may soon have something to contribute. Some of us are naturally gifted and pray easily; some of us have to struggle. Let us not be discouraged. If we come back from our period of prayer with more courage, more serenity, more strength to bear our burdens, our praying has not been in vain.

Ways of praying are many, but the books I have seen

speak of the following steps: (1) purgation, the purification of our character and our conduct; (2) vocal prayer; (3) mental prayer or meditation, fixing the mind on God; (4) affective prayer, holding a steady feeling of love for Him; (5) the prayer of simplicity, when we cease to think, but place ourselves entirely in His hands; (6) contemplation, or standing with absorbed attention in His presence, perhaps even being absorbed in Him entirely. Our devotional literature is rich with books to help us in our quest for a better understanding of prayer, and I hope these sketchy ideas will help to arouse interest in this subject.

ADELE WEHMEYER

The Quaker Colleges and Peace Education

ON June 22, 1957, the FRIENDS JOURNAL published "Higher Education and Peace," an article in which I suggested that higher education was not doing its share towards the creation of peace, and proposed, as a partial remedy of the situation, the establishment of a summer institute in nonviolence. Perhaps it is time to raise once again the question of whether colleges and universities are using their prestige and resources with due regard to the world-wide threat of war.

A small but interesting and in some ways typical part of the evidence involves the article already cited. It was sent to administrative officials in fourteen Quaker and non-Quaker colleges and universities where some interest in the proposal might have been presumed. Nine administrators replied to the covering letter, and expressed at least some degree of interest and approval. None of the institutions has, to my knowledge, initiated any courses or other activities as a result of, or in harmony with, the proposal.

One of the administrators, head of a small, non-Quaker coeducational college of excellent reputation, expressed interest in the idea, added that his institution was already committed to a number of new and demanding projects, and continued, "It does seem to me that one of the distinguished institutions closely related to the Society of Friends ought not only to be concerned about this kind of thing but in a position to do something about it as well. If you hear anything from Swarthmore, Haverford, or Wilmington, I would certainly be interested in knowing about it."

The proposal had been sent to more Quaker colleges than the three which this president mentioned, but I heard nothing worth sending to him.

The presidents of two Friends colleges expressed appreciation for having received a copy of the article

and noted that they were turning it over to appropriate members of their faculties. A third Quaker president wrote that he had given the proposal "a good deal of thought," and that "there are a number of us who feel this concern and will be continuing to think about it and see if there is anything we can properly and feasibly do."

A fourth Quaker president wrote, "It seems to me that the liberal arts carry most profoundly the good messages of peace and the ill ones of war, and I do not exactly see how this can be improved upon except in curriculum methods and mechanics and in the great areas of adult education. . . . This is not to discourage your proposal. For any institution not well oriented in seeking the serenity of life implicit in a liberal arts education, your suggestions are excellent."

For many reasons it is not proper to censure Quaker colleges for failing to adopt our own pet schemes, or for failing to do all the good they would themselves like to accomplish. One such reason is that most Friends are not giving as much money as they can and ought to give to their colleges; a second is that Friends outside the colleges have sometimes opposed liberal, courageous policies within the institutions. But surely we ought, and they ought, to feel disappointed that so little of any sort is being done by them to promote research and provide formal education in the problems of creating peace.

Our colleges have classes in Quaker history and well-endowed chairs of engineering, but has any of them a course in peacemaking? They have courses which include the pacifist witness as one of several topics, but none which makes it as important a subject as "City Government" or "Chaucer."

Nor is it by any means true, as one president im-

plied, that a liberal arts curriculum as now constituted is the best method of carrying "the good messages of peace and the ill ones of war." Would it not be an improvement to offer a course in the history of the Christian peace testimony? Or one in the sociology of mass nonviolent resistance? Or in the biographies of great workers for peace? It is not difficult to imagine a dozen courses relevant to the Quaker concern for peace which could be taught at the demanding and rewarding intellectual level for which our best colleges are noted.

Is it a further cause for disappointment, or a cause for encouragement, that some of the things our colleges are not doing are being done elsewhere? For example, the Methodist-affiliated College of the Pacific recently offered a seminar in nonviolence, though the course had to be withdrawn because of a low registration. At Manchester College (Brethren), Dr. Gladdys E. Muir has for some time headed a "Curriculum in Peace Studies," which enrolls satisfactory numbers of students—many of them of high quality—in a series of courses which includes not only standard ones like "International Relations," but also "Basic Philosophy of Peace" and "Principles and Procedures for Peacemaking." The Boston University School of Theology (Methodist) has offered a seminar in "Christian Pacifism," one in "India's Fundamental Concept of Peace," and one entitled "The Churches in International Relations," which centers its attention on the new World Council of Churches document "Christians in the Prevention of War in an Atomic Age." I see no reason why courses similar to these which Boston offers at the graduate level could not be given to undergraduates—if we thought that doing so was sufficiently important.

One problem raised by another of the nine administrators mentioned earlier is worth a final comment. He is president of a non-Quaker college for women. He wrote, "What bothers me first and foremost is that I am somewhat afraid that . . . [such an institute] would attract principally those for whom such . . . [institutes] are not even necessary. In recent years we have had experience with housing . . . meetings . . . on World Affairs, and the sad part of it is that the same people always attend these meetings as attend others. . . . The big problem seems to me to be to find a way of getting at the large proportion of the population which does little or no thinking on such subjects. At least thinking that amounts to much. . . . I confess I don't have the answer to this but I do think that our thinking ought to be directed toward this end rather than toward influencing each other. . . . There is simply something wrong in the techniques we employ."

We can hardly disagree with this educator's concern that more and more people become involved in the serious dialogue about peace. Might we not add that most of us lovers of peace would be more effective spokesmen for our cause if we were better educated in it? And cannot all colleges involve more students in the dialogue by offering not just peace-related courses but peace-focused courses, taught by respected professors and carrying that overrated but very useful seal of approval, credit towards a degree? What we must do for peace is not the traditional *or* the new, but the traditional *and* the new.

HENRY F. POMMER

Integrity in Unity

TO many Friends, especially convinced Friends, the existence of "Two Strands in Quakerism," referring to the major diversity among the members of the Society, is a serious obstacle. (See the excerpt from the 1959 William Penn Lecture delivered by Henry J. Cadbury, published in the FRIENDS JOURNAL for April 4, 1959.) There may be several reasons for this reaction. It is likely, in the first place, that statistics would verify the impression that the majority of those who by choice affiliate themselves with the Quakers leave previous religious connections to do so. This change in itself implies that they were not content with the church atmosphere, the theology or practice in which they were sharing, but were searching for something more. Further, most of those who became Quakers by conviction probably found this "something more" in what was *unlike* what they had before, that is, in the unprogrammed, silent worship typical of the non-Evangelical strand of Friends.

Obviously, it is extremely difficult for such persons to feel congenial to or to be at home again in what had lacked for them the living quality they were seeking. The obligation to accept once more rituals which these Friends had previously felt did not meet their needs can be undertaken only out of an uncommonly strong determination to be "all things to all men," to recognize the pure spirit wherever it is found, to judge individuals by their works rather than their words—and, above all, to work for unity among Friends.

The question of greater unity among all Friends, taken by itself, is a rather challenging one. A good many convinced members of the Society—or shall we call them "new members"—are dismayed when they first learn that a lack of unity exists, for it shakes to the roots their new-found contentment with the direct approachability of God and the closeness of fellowship among those who share in pregnant silence.

When these new Friends turn to the history of the Quakers, they easily see how the different points of view arose, and they accept the record intellectually. In their wish to follow sincerely the new way they have found, many make a real effort to reach out to all and to understand all, and sometimes even retrace their footsteps along the old paths in order to join once more those who prefer the usual patterns of church organization. They may be further confused when they find that some among the birthright Friends hold no such tenderness on the question of unity.

Though the division came, as Henry Cadbury has pointed out, from a number of causes and is not purely one of theological differences, the fact remains that the existence of two very different groups of Quakers, each pursuing its own way, presents a baffling problem to many convinced members. They are drawn from their inmost depths toward the new approach they prize, and at the same time they are stirred and challenged by the burden of feeling that Friends *ought* to be one, and that someone will have to commit himself to the cause of unity if it is to be brought about. Meantime, the very situation negates some of the vividness of the testimonies for them.

It is certainly true that in many of us, perhaps in all of us, the two approaches to religious experience exist. This fact can be illustrated in a broad way by pointing out that for not a few Friends the Episcopalian form of worship is a welcome complement of the silent worship of their own group. But to leave the matter there is not a satisfactory conclusion, whether this simultaneous characteristic is inherent, or whether, as may sometimes be the case, one approach develops from the other with the maturing of religious experience.

Is it not rather true that one sometimes finds new depths, new richness in once-relinquished patterns and practices (as when a person belonging to and loving the Quaker meeting, as we generally think of it, again in a new context turns to familiar hymns, familiar readings, and the like) *because* he has experienced this new depth and richness through his presently chosen way? Does not his beloved approach to religious experience tend to enrich all experience because it opens his eyes to see real values and his insight to perceive new meanings? This seems to be saying that for everyone there is a basic, fundamental right way—one that for him is the way of integrity and truth—and that though he may try to reach out and share in other ways, they can have significance for him, and correlatively for others through him, only insofar as he does not forsake that which is his own reality.

What has been said here is not intended to suggest that unity among us is impossible, even in the mind of the writer, but rather to imply that unity can be real when neither joins the other on the basis of conformity rather than integrity. It would be tragic for the individual and for the Society of Friends to quench or to temper the flame of newly stirred fires of the soul in order to hold it within a certain dimension. Each has his own light to tend and must be the one to judge how it burns best for the sake of all.

GRACE S. YAUKEY

When Accepting an Appointment

WHEN we accept appointment as members of our local Meeting on Worship and Ministry, I believe we undertake a definite obligation to be of rather special service to our Monthly Meeting. Within that service there may be at times the service of counseling, or, to use an expression which sounds less formidable and more within our capacities, the giving of pastoral care.

If we are concerned and loving people, we should have earned the right to serve in this way when it is clearly indicated that here in this particular instance is a call, a ministration, which is one's own, now, and which cannot be delegated or passed by because of fear, or because the cost in time or emotion may be high.

To us and to Overseers belongs the pastoral care of our Meetings. This involves much soul-searching, much time, and constant attentive prayer, if we are to become the wise and understanding, loving and unshockable listeners which individuals in every group need to find available in times of sorrow, fear, loneliness, illness or despair, or just plain confusion as to the rightness of the next step.

In connection with the soul-searching, some of the following questions might be asked. Am I prepared to give this service *if* I am asked? We need to be hesitant and discriminating about offering it unless circumstances clearly warrant it. Can I answer these questions affirmatively, with some assurance?

Am I a good listener?

Can I listen without judging or feeling critical?

Am I emotionally stable enough not to become involved and yet fully sensitive to the need?

Can I recognize a problem too difficult for me to handle?

Do I know resources where help can be found?

Do I *care* enough?

That is the heart of the matter, caring. Am I the

kind of person on whom the gift of love may be bestowed?

We can become Meeting members who can serve in this way. We need to be available—to have time, indefinite time—to listen, and, above all, to care.

RACHEL R. CADBURY

About Our Authors

Bliss Forbush is Principal of Baltimore Friends School and author of the well-known biography *Elias Hicks: Quaker Liberal*.

Adele Wehmeyer is a member of Middle Connecticut Valley Monthly Meeting. "Prayer" represents the gist of a talk she gave at one of the devotional services held at Gould Farm, Great Barrington, Mass.

Anna L. Curtis, a member of New York Monthly Meeting, is the author of *Stories of the Underground Railroad, Ghosts Along the Mohawk, and Quakers Take Stock*.

Henry F. Pommer is Associate Professor teaching literature and ethics at Allegheny College, Meadville, Pa., and a member of Swarthmore Monthly Meeting, Pa.

Grace S. Yaukey is a member of the Friends Meeting of Washington, D. C., and was formerly with the Evangelical-Reformed Church in China.

At the afternoon session of the first day of Philadelphia Yearly Meeting, 1959, consideration was given to the responsibilities of members of the Meeting on Worship and Ministry. Among the responses was the thought of Rachel R. Cadbury, "When Accepting an Appointment." Rachel R. Cadbury is a member of Moorestown Meeting, N. J. She has written a number of articles and the lesson outline *The Choice before Us*.

Friends and Their Friends

Stephen G. Cary has been named Associate Executive Secretary of the American Friends Service Committee. For the past 12 years he has been Secretary of the American Section of the AFSC. The appointment fills the vacancy left when Colin W. Bell moved from the post to become Executive Secretary, succeeding Lewis M. Hoskins, who resigned to return to the field of college teaching.

Stephen Cary, a native of Philadelphia, graduated from Haverford College and got a master's degree in international administration from Columbia University. Following graduation he worked for the General Electric Company and the Johns Manville Corporation and in public housing. After four years in Civilian Public Service as a C.O., he became European Commissioner in charge of AFSC relief operations, with headquarters in Paris.

He was a member of working parties which prepared the AFSC reports *The United States and the Soviet Union* and *Steps to Peace—a Quaker View of Foreign Policy*, and was Chairman of the working party which prepared the pamphlet *Speak Truth to Power—A Quaker Search for an Alternative to Violence*. He visited Russia in June, 1955, as one of a

Quaker goodwill team of six and helped prepare the report of the mission, *Meeting the Russians*.

Stephen Cary is a member of Coulter Street Meeting, Philadelphia, and Chairman of the School Committee for Germantown Friends School. He is a member of the Board of Directors of Haverford College and the Board of Directors of Wilmington College.

The current issue of the *International Social Science Bulletin*, published by UNESCO, is devoted to a follow-up of Elmore Jackson's book *Meeting of Minds*, published in 1952. The issue, edited by Professor Kurt Lipstein of Cambridge University, contains papers on "Mediation and Conciliation in International Law" by Elmore Jackson; "Conciliation and Mediation in Collective Industrial Disputes" by Paul Durand of the Paris University Law School; and "The Function of Conciliation in Civil Procedure" by Cesare Biglia and Luigi Paola Spinosa of the University of Milan. In the conclusion to the volume, Professor Lipstein states that a study of labor law techniques "is indispensable for rational and systematic development for international procedure for the settlement of international disputes."

An international work camp in Poland, jointly sponsored by British and American Friends, will be held at Minsk-Mazowiecki, a town about 25 miles east of Warsaw, from July 15 to August 23. The work project will include the laying out of grounds, making of playing fields, fencing, and drainage for a school recently completed on the outskirts of the town.

William T. Thom, 3rd, a Friend living at Wilkes-Barre, Pa., sent a letter in April, at the time of filing his income tax, to Representative Daniel J. Flood, Washington, protesting the high percentage of Congressional appropriation for military items (73 per cent) and the small percentage for nonmilitary foreign aid (2 per cent) and for the U.N. (00.1 per cent). In part he wrote: "Even on military grounds, arms can never guarantee the continuance of our way of life, because they require that the world can be divided into at least two parts, one of which can be preserved while the other is destroyed. In an age of germ warfare and guided missiles, such a requirement is nonsense. The welfare of the United States is solidly welded to the welfare of the rest of the world. The best guarantee of the safety of the United States is the friendship of her neighbors, large and small. That can be won by championing their best interests while promoting our own, and by strengthening machinery for the orderly development of underdeveloped countries, as well as for peaceful settlement of international disputes."

A national conference of the Quaker Theological Discussion Group is scheduled for June 27 to July 1, 1959, at Barnesville Boarding School, Barnesville, Ohio. The confer-

ence theme will be "The Essentials and Relevance of Our Quaker Faith." Lecturers will be Douglas V. Steere, Lewis Benson, Charles F. Thomas, and Cecil E. Hinshaw. The cost of the conference for each adult, including room, meals, and registration will be \$20. (In the case of husband and wife, the second person's cost is \$15; reasonable cost for children.) Send reservations by June 1, or requests for additional information, to Wilmer A. Cooper, Earlham College, Richmond, Indiana.

With the presentation of Shakespeare's *As You Like It* by the Senior Class on May 15, Germantown Friends School, Philadelphia, observed the close of the 25th anniversary year of the Malvern Festival. Named for the festivals that used to be held every summer in Malvern, England, in the presence of Bernard Shaw, the series was founded in 1934 by Irvin C. Poley, now Vice Principal Emeritus. The purpose of the series of dramas presented each year is to enlist wide participation from students and to put the emphasis on acting and the ideas in a play rather than on physical stage setting. Five of the plays this year were directed by Isobel Price of Moylan, Pa., teacher of English and a well-known amateur actress.

At long intervals the office of the FRIENDS JOURNAL is asked to warn Friends of some unscrupulous person who is trying to operate in Friends circles. The following warning has come to us, sufficiently documented to warrant inclusion: "A concern has come to the Phoenix Meeting, Arizona, about a man who claims to have graduated from a Friends school and to have been a member of a Meeting in the East, who recently attended a Meeting [in another state than Arizona] and later contacted members individually for sums of money. The Friends of the Pacific Meeting would do well to consider directing this type of request for money to their Monthly Meeting rather than to be approached personally by some 'clever operator.' For further information to concerned Meetings, contact the *Friends Bulletin* of Pacific Yearly Meeting or the Phoenix Meeting."

The Friends Conference on Religion and Psychology will be held at Haverford College, Haverford, Pa., June 12 to 14. The theme will be "The Authority of the Spirit in Quakerism." Leaders are Howard Brinton, Director Emeritus of Pendle Hill, and Joseph and Teresina Havens. Joseph Havens is Assistant Professor of Psychology and College Counselor at Carleton College, Northfield, Minn., and Teresina Havens is a student of comparative religions with a special interest in similarities between Buddhism and Quakerism. She has written several Pendle Hill pamphlets. Discussions at the conference will relate to divine guidance. How did early Friends know they were divinely led? How can we know? Can modern psychology help us with this problem? Registration information may be obtained from Susan Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

Powelton Village, Philadelphia, the subject of an article on integrated housing in the FRIENDS JOURNAL for May 23 (page 326), has been awarded first prize for community development by the Pennsylvania State Chamber of Commerce. The \$1,500-award was for outstanding achievement in civic organization and community action. Powellton Village has also been officially approved by the federal government for special FHA mortgages for rehabilitation of properties, the first community in the country to be so recognized.

Since January 1, over 3,000 hours of volunteer assistance have been contributed to the American Friends Service Committee in the Philadelphia office alone. Among those volunteering in the month of April were 14 Quakers, two high school students, seven former staff members, three retired teachers, and two retired businessmen. Their services were used in 12 separate areas of the Committee's work, and the time given by each individual varied from two to 40 hours per week.

Return from High Point

Frances G. Conrow, Ruth O. Maris, and I were fraternal delegates to the conference of the United Society of Friends Women, held at High Point, North Carolina, from May 2 to 6. Representatives of this far-flung group from eleven Meetings of the Five Years Meeting gather triennially to make reports on a fivefold program which is planned at each conference. Wise and charming women with strong Quaker convictions provide able leadership. Three hundred and eighty-two local groups carry out the suggested program with a high degree of devotion and enjoyment. Materials are written for children and young people covering the subjects to be studied and worked for. Peace and Christian social relations, together with missionary work in Africa, Cuba, Jamaica, and among the Indians and Tennessee mountaineers represent continuing outreach. The local Meetings and the larger bodies receive imaginative and devoted service as officers and teachers come from these ranks.

We were warmly welcomed and urged to participate in the four-day conference. We learned to feel at home in rousing hymn singing and programed meetings for worship. Bible study, lectures, picnics, a most moving pageant under the stars at old Center Meeting, which was celebrating its 200th anniversary, and a pilgrimage by 12 buses to lovely Guilford College campus filled our days with soul-satisfying ideas and warm fellowship. Ruth Stoffregen's hearty and capable leadership as Chairman and Dorothy Gilbert Thorne's sensitive and careful planning as Program Chairman kept the overflowing numbers—701 were in attendance—and the infinite variety of Friends women in almost perfect order and efficiency.

I came away wondering if Philadelphia isn't missing something in not having these women's societies in local Meetings to work, to worship, to read, to raise money, and to love each other.

ELIZABETH A. W. FURNAS

Boston Act for Peace

Well over 300 peace walkers converged on historic Boston Common on Saturday, March 28, for an hour-long silent meeting, following six-hour walks from Waltham, Melrose, and Quincy, Mass. The walks climaxed a week of public demonstrations throughout the Greater Boston area and other parts of the United States supporting a speedy and successful conclusion of the Geneva conference to ban nuclear bomb tests. Beginning from points on the perimeter of the area that would be destroyed if a hydrogen bomb were dropped on Boston, the groups passed through areas that would be completely destroyed in such an attack. The walkers from Waltham were led by Robert Gussner, New England Secretary, Fellowship of Reconciliation; those from Quincy were led by William Hodsdon, a student at Boston University School of Theology, and Orion Sherwood, schoolteacher in West Rindge, N. H., and a member of the crew of the *Golden Rule*; and those from Melrose were led by Russell Johnson, Treasurer of Act for Peace and New England Peace Secretary of the American Friends Service Committee.

Russell Johnson stated: "New Englanders are traditionally a conservative group of people, but these walks showed that more and more people in this area are becoming more interested in alternatives to our present foreign policy. This was the largest demonstration of its kind in many years in Boston."

Many Friends from the Cambridge Meeting, Mass., and individuals of various persuasions from the Greater Boston area, Western Massachusetts, and as far away as Kennebunk, Maine, and Providence, R. I., took part.

ARTHUR SPRINGER

New York Spring Conference

The Conference on "Education for Participation in the Religious Society of Friends" sponsored by the Advancement Committee and the Meeting for Ministry and Counsel of New York Yearly Meeting was held on the invitation of Quaker Street Half-Yearly Meeting at the YWCA, Schenectady, N. Y., on April 24 and 25. More than 80 persons were present. The fellowship began with the evening meal, and the meeting for worship gathered all into a moving experience of the Spirit, which irradiated the searching consideration given the topics of the workshops.

"Why join the Friends instead of some other denomination or religion?" Sam Legg asked in the opening address. God is available if our man-made barriers are overcome, and there may even be new ways yet unfound for us to know Him. How easy is it to be a member of your Meeting?

Workshop 1 on "Education of the Individual before and after Joining Friends" spoke of the difficulty strangers often have of finding out what Friends actually believe and stand for. Workshop 2 on "Education for Participation in the Meeting for Worship" opened with a consideration of "What is the state of God-consciousness in your community, and how do you participate in enriching it?" Workshop 3 on "Edu-

cation for Participation in Committee Work" asked how people get assigned to committees. The quality of committee work was a concern of the group. The need for a committee on counseling is becoming more recognized. Workshop 4 on "Education for Pastoral and Other Full-time Christian Service" spoke first of the conviction that the Spirit leads and teaches; the vocation of Friends is spiritual. There are wide opportunities to obtain preparation for and to give Christian service. These were itemized.

From the closing summary by Sam Legg came this suggestion: Let us go back with whatever we can extract from this conference, with our feeling for the need of each other, our dependence on God, and our ability to walk more closely in the light as each of us prayerfully and lovingly participates in the fellowship of the common communion which joins individuals in our Meeting.

RUTH CONROW, Clerk of Yearly
Meeting on Ministry and Counsel

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

A visitor at the Downers Grove Meeting, Illinois, the other day said she had been drawn to the Friends by reading Nora Waln's *Reaching for the Stars*. The visitor quoted these two excerpts, which may be familiar to many of your readers but were new to me. I am citing them from memory.

"A non-Friend asked: 'Why don't you Quakers preach what you practice?'"

"A visitor sat through the first half of meeting, and was nonplussed when nobody spoke, sang, played the organ, or carried out a ritual. Finally he asked: 'When does the service begin?' A member answered: 'The service begins when the meeting ends.'"

It seemed to me these were among the most pungent and worthwhile comments I had ever heard in meeting.

Chicago, Illinois

FREDERICK BABCOCK

The articles in FRIENDS JOURNAL of May 2 by Calvin Keene and by Elinor Gene Hoffman were on a very high level of subject matter.

Those of us who were raised in the orthodox tradition instinctively assume verbal assent to the divinity of Christ to reveal an adequate appreciation of Christ. But is it so? We use words so blithely! And the same words have such different connotations to different individuals. For myself I always hesitate to use the word "Christian" because it has so many different definitions. Even some Friends use it very narrowly, and in some parts of the world Friends are excluded simply because they do not use the customary Protestant ceremonies.

Isn't the important thing for all of us, in wonder and adoration, to yearn for an adequate understanding of our Heavenly Father and of Christ, who declared he and the

Father were one, and of the mysterious inner Spirit which helps us so much?

Why can't we recognize, with thanksgiving, every evidence of righteousness in every person of every age and every religion? After all, we are all His children, equally loved by Him, and none of us very obedient.

Indeed we have a purpose for the Society of Friends. It is, as Calvin Keene reminds us, completely embedded in a loyalty to Christ. But let us look carefully for what is actually the deepest yearning of each soul rather than to words. Then our Society will be a fellowship of those who seek The Holy One and try to reveal Him by acts and by words, both often so inadequate.

Swarthmore, Pa.

J. PASSMORE ELKINTON

Thank you very much for publishing Elinor Gene Hoffman's article "Some Queries on Christianity" in the May 2, 1959, number of FRIENDS JOURNAL. I agree fully with her understanding of the place of Jesus in the human enterprise, especially with her thesis that his teaching in life and his death on the cross mean much more if he was fully human, as we all are, than if he was in some special sense the son of God.

I have long believed that a cardinal point of Jesus' teaching was not his own divinity, but the divinity of all humanity. What else could he have meant by "Greater things than I do shall ye do"? And "Our Father, who art in heaven"? This view, rather than pulling him down to our level, lifts us potentially up to his. God is revealing Himself all the time, throughout all history, in greater or lesser measure according as we are able to apprehend Him. Jesus' ability to apprehend Him and help others to do so was very great indeed. But who can say that it was greater than any other's, before or since?

My article "Whom Say Ye That He Is?" which was published in the issue of the *Friends Intelligencer* for February 9, 1952, page 77, expressed some views similar to those of Elinor Gene Hoffman.

Mansfield, Pa.

LEONARD K. BEYER

I must confess to great disappointment in your May 16th editorial on W. W. Bartley's rather gauche and naive article in *Harper's*. Frankly, I was shocked to discover that Harvard could produce one so philosophically illiterate as Mr. Bartley. I was even more disturbed that the Society of Friends could welcome him into its fellowship. He rightly calls himself an atheist. *The Christian Century* of May 20 politely calls him an agnostic. I feel the FRIENDS JOURNAL ought to have said something far more positive and Christian about this ill-tempered, small-boy piece. A Quaker atheist is beyond my comprehension. How comprehensive can Quakerism become?

Richmond Hill, N. Y.

CHARLES W. PHILLIPS

In addition to the remarks of Richard R. Wood on the development of the International Court, in his column in

the FRIENDS JOURNAL of May 2, 1959, I would like to remind of the old, but still basic, opinion of Judge Baldwin of the U.S. Supreme Court in the case of Rhode Island vs. Massachusetts, 1838, XII Peters, pp. 657 ff., especially page 713 on. Judge Baldwin has explained at great length and with complete clarity that a judge or court will always be able to decide definitely on a dispute between nations, provided the judge or court is given the unrestricted authority to do so. Then no objection with reference to sovereignty can be made, and no special law applicable to the question in dispute is necessary; for throughout all history the decisions of judges and courts have created the law needed.

New York City

WILLIAM ESSLINGER

May I ask the clergy and ministers of all denominations, through your paper, to preach some sermons on death? None of them do. We are living so close to death now that we would like to know, apart from doctrine, what happens to us when the body dies, because it is well established that we who live in the body are not of the body. Science, the resurrection, and nature all reveal that we carry on in another body in another world, one of Jesus' "many mansions," until we finish our education and arrive at the last great mansion, heaven, our one-time home.

Boston, Mass.

GIRALDA FORBES

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MAY

31—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: tape recording of an address by Commander Sir Stephen King-Hall of Britain, "Defense in the Nuclear Age."

31—Memorial service for Esther S. Magee at Radnor Meeting, Ithaca, Pa., 2 p.m.

JUNE

4—Commencement at Lincoln School, Providence, R. I. Commencement address by Elizabeth Gray Vining, author of *Windows for the Crown Prince* and *Rufus Jones, Friend of Life*.

5 to 7—Norway Yearly Meeting at Stavanger, Norway.

6—Joint Meeting of Nottingham and Baltimore Quarterly Meetings at Deer Creek, Darlington, Md. Worship, 10 a.m.; Ministry and Counsel, 10:45 a.m.; 12 noon, lunch served by Deer Creek Friends; conference, 1:30 p.m.: Albert and Helen Bailey will show slides and tell of their visits with American Indians.

7—At the Friends Meeting House, Adams, Mass., 3 to 4 p.m., a dedication service for an historical plaque. Speaker, A. J. Muste, former Executive Secretary of the Fellowship of Reconciliation.

7—Annual Reunion of students of Chappaqua Mountain Institute at the Quaker Road Meeting House, Chappaqua, N. Y. Meeting for worship, 11 a.m., Daylight Saving Time; box lunch; business meeting, 1:30 p.m.

7—Middletown Day at Middletown Meeting, Lima, Pa. All Friends are cordially invited to worship with Middletown Friends at 11 a.m., and after the meeting to share in the lunch which the Meeting will provide.

7—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

10—Commencement at Friends Central School, Overbrook, Phila-

delphia, 10 a.m. Address by Dr. Harry David Gideonse, President of Brooklyn College.

11—Haddonfield Quarterly Meeting at Mt. Laurel, N. J., 3 p.m.

11—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m.

12 to 14—Friends Conference on Religion and Psychology at Haverford College, Haverford, Pa. Topic, "The Authority of the Spirit in Quakerism." Discussions on divine guidance. For registration information write Susan Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

13—Joint session of Haverford and Philadelphia Quarterly Meetings at Haverford Meeting, Buck Lane, Haverford, Pa. Meeting on Worship and Ministry, 2 p.m. (John Nicholson will introduce the topic, "The Call to Speak"); meeting for worship, 4 p.m., followed by business; supper at Haverford College, 5:45 p.m. (50 cents each); at 7:15 p.m., discussion introduced by Henry Scattergood, Robert Cope, and Hugh Borton, "Christian Values in Education in High School and College."

14—Annual Meeting at Homeville Meeting House, near Russellville, Pa., 2:30 p.m. The meeting house is on Route 896. Arthur E. James of West Chester, Pa., will attend.

Coming: Conference at Westtown School, Westtown, Pa., June 25 to 30, for young Friends who are entering the 10th grade next fall or who graduate from the 12th grade in June, 1959. The conference is open to all young Friends from Haverford, Westtown, Concord, and Chester Quarterly Meetings. A limited number from the remainder of Philadelphia Yearly Meeting may attend. For further information write to Elwood Cronk, 1515 Cherry Street, Philadelphia 2, Pa. The conference, to be directed by Bart Harrison, will cost \$30.00.

BIRTH

MILLER—On May 11, to Elinor Kellogg and Richmond P. Miller, Jr., of South Acton, Mass., a daughter, ALICE TURLEY MILLER. The father is a member of Central Philadelphia Monthly Meeting.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 816 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m., at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MARRIAGE

SHAIFER-GLOECKNER—On May 16, at the Plymouth Meeting House, Pa., KATHRYN LOUISE GLOECKNER, daughter of Frederick H. and Louise C. Gloeckner, and CARL HENRY SHAIFER, III. The bride and her parents are members of Plymouth Meeting.

DEATHS

SIMPSON—On May 18, CHARLES SIMPSON, in his 87th year, husband of Annie Brooke Hughes Simpson of 78 Prospect Avenue, Norristown, Pa. He was a member of Norristown Meeting, Pa., and had served for many years as Clerk, as an Overseer, and on various committees of the Meeting.

Charles Simpson was born in New Hope, Pa., on June 17, 1872, son of the late Joseph B. and Sarah Eyre Simpson. Surviving besides his wife are two sons and two daughters, Charles E. Simpson of Wayne, Pa., Robert M. Simpson of Hollywood, Fla., Mrs. Margaret E. Fox of Los Angeles, Calif., and Mrs. Elizabeth Ettinger of Youngstown, Ohio; five grandchildren and one great-grandchild. A memorial service was held in Norristown Meeting House on Sunday, May 24, at 3 p.m.

TAYLOR—On April 21, LYDIA FOULKE TAYLOR, in her 75th year, widow of J. Hibbard Taylor. She had been, with her husband, an active member of 15th Street Meeting in New York City for many years, but had endeared herself to Friends in Scarsdale Meeting, N. Y., during her six years of membership with them. She was considered a close and loving friend to young and old alike, and her interests were wide and varied. They included service as a Trustee of Swarthmore College, on the Board of Managers of the FRIENDS JOURNAL, the Board of Oakwood School, the McCutchen Home, and as Chairman of the Board of Scarsdale Friends Nursery School.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TEXAS 4-9138 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Cayon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn. & Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m.

Green St., 45 W. School House Ln., 11 a.m.

Powerton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

TEXAS

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

FOR RENT

PRIVATE HOME IN REDDING, CONN., for handy individual who prefers art, culture, and quiet to other worldly values. September to April, or longer, or shorter time. Write Box G112, Friends Journal.

HOME WANTED

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